

WMU CONVENTION

First Baptist Church, Columbus

March 22-24, 1982

THEME:
Bearers of the name

MONDAY EVENING

6:45 Prelude
7:00 Hymns of Praise Mrs. Kathryn Barfield, James Allen and Mrs. Wilson Henderson
Prayer Marilyn Hopkins
Meditation Mrs. R. C. McGlamery
WITH HOLY FIRE MY HEART INSPIRE
Greetings Bill Hardy
Mrs. Glenn Lollar
Tori Bedells
FROM MISSISSIPPI TO INDIA
Hymn
Offering Prayer Mrs. Eleanor Burt
Offering
Special Music Mrs. Barfield
Dorothy Sample
WMU IN '82 Mrs. B. B. McGee
Prayer

TUESDAY MORNING

9:15 Prelude
9:30 Hymns of Praise Mrs. Barfield, Mrs. Allen, and Mr. Henderson
Prayer Ethel McKeithen
Meditation Mrs. McGlamery
REJOICE TO SEE HIM NOW ENTHRONED
AT WORK IN NEVADA Mrs. Adrian Hall
Hymn
Offering Prayer J. C. Mitchell
Offering
MY FRIENDSHIP WITH DAVID GOMES Mrs. Anne McWilliams
Recognition of Parents of Mississippi Home and Foreign Missionaries Mrs. Charles Tyler
Hymn
Special Music Mrs. Barfield
MY RELATIONSHIP TO LIFE-CHANGING COMMITMENTS Sample
Prayer Mrs. R. A. Cooper
LUNCHEON HONORING PARENTS OF MISSIONARIES

(Continued on page 2)

Teen weekend to concentrate on missions

Marti Solomon of the Woman's Missionary Union and Rusty Griffin of the Brotherhood Commission will be among guest speakers for the first-ever Mississippi Youth Missions Conference at Gulfshore Baptist Assembly, Pass Christian, April 9-10.

This conference is for youths in grades 7-12, their leaders, plus interested college students. It is designed to acquaint youths with mission involvement possibilities.

Marti Solomon is a teens consultant for the Southern Baptist WMU in Birmingham. Rusty Griffin is director of the Pioneer Royal Ambassador program for the SBC Brotherhood Commission in Memphis.

Carpenter's Wood from William Carey College will provide special music for the conference.

Phil Briggs, professor at Southwestern Seminary, Ft. Worth, will be worship leader. His son, Phil Briggs, Jr., will be music leader.

In addition to the above personnel, approximately 20 home and foreign missionaries will be on hand during the weekend conference for personal talk with the students.

The conference begins at 1 p.m. on Friday, April 9 with registration. It concludes at 3 p.m., the next day.

Total cost for the program including housing and meals will be \$21. A \$10 registration fee needs to be mailed with registration information. The \$11 balance is to be paid on arrival at Gulfshore. Write: Youth Missions Conference, Registration, Box 530, Jackson, Miss. 39205.

Revival pilots take 10 percent share

By Greg Warner
FORT WORTH, Texas (BP)—"Invitation to Life," the Radio and Television Commission's pilot for prime-time evangelism was shown in five markets during January, testing both local church use of the program as an evangelism strategy and new methods of counseling viewers who responded by telephone.

For the pilot, revival services were videotaped in two Southern Baptist churches and edited into four one-hour programs shown during four weeks in January on the stations. The revival preacher was John Bisagno, pastor of First Baptist Church, Houston. Music director was Larry Black, minister of music at First Baptist Church, Jackson, Miss.

The RTVC aired "Invitation to Life" on television stations in Atlanta, Asheville, N.C., Bakersfield, Calif., Midland, Texas, and Orlando, Fla.

A number of churches used the program in their evangelism by organizing viewing groups. East North Street Baptist Church, Greenville, S.C., a 300-member congregation, for example, arranged a pizza party for 122 youths who viewed "Invitation to Life" on a large screen TV. Afterward, 11 of the young people accepted Christ and 18 made other decisions.

Preliminary Arbitron share figures, which estimate the percentage of households using televisions that are tuned to a specific program, revealed

a wide spread between markets for "Invitation to Life." The largest market, Atlanta, had the highest average share of 13.75. That included the highest single night, when "Invitation" had a 19 share on NBC affiliate WSIA-TV against CBS's "Dukes of Hazard" and ABC's "Benson" and "Bosom Buddies."

The average for all five markets was a 9.95 share, meaning "Invitation" garnered nearly 10 percent of the audience each night. That was good enough to rank third in most markets most nights. "In most of these markets we not only maintained our initial audience from the first night, but gained audience during the four-week run," Commission president Jimmy Allen observed. "That implies many viewers liked what they saw, came back the next week, and brought others with them."

Allen was pleased with the rating figures. Allen cautioned against too much optimism. "I don't think we ought to tie ourselves simply to Arbitron ratings. The fact is the Gospel needs to be preached through television whatever the rating of a particular program is."

"Some television ministries are allowing their marketing reports to tailor their message," Allen said. "That is the scary part of religious television. We may package our message to get the attention of the secular man, but we will be very careful not to alter the contents of the gospel."

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Processing begins

FCC sets low-power TV rules, called "good news" for ACTS

FORT WORTH, Texas (BP)—After a year and a half of consideration and debate, the Federal Communications Commission officially authorized low-power television (LPTV), setting in motion the licensing process that may provide for a national Southern Baptist TV network.

By unanimous vote, the FCC approved the regulations for LPTV which will determine how licenses will be awarded and what technical standards will govern the operation.

Specifically, the FCC decision placed no limit on the number of LPTV stations that can be owned by one applicant, determined that uncontested applications (those with no competition for the same channel) and rural applications will be awarded first and established a simplified process for deciding contested licenses.

The decision was hailed as good news by Jimmy R. Allen, president of the Southern Baptist Radio and Tele-

vision Commission and architect of the proposed television network.

The American Christian Television System (ACTS), a corporation formed by Allen last year to assemble the network, has 106 applications on file with the FCC. The FCC had considered a limit of 15 low-power stations for any one owner.

In deciding between competing applications for the same channel, the FCC elected to give preference to those with minority representation in their ownership and those filed by applicants who have not owned broadcast facilities before.

Allen said both preferences initially will favor ACTS applications, since the five-member ACTS board include three minority representatives and since ACTS currently owns no broadcast facilities.

The Federal Communications Commission in February rejected a plan to speed up licensing of contested

channels through use of a lottery system of random selection paper hearing.

Although they will begin processing the estimated 1,200 uncontested applications immediately, it will take more than a year to handle all 6,000 applications.

In the process designed by the FCC, all applications must be placed on a cut-off list, which gives other groups 30 days to file competing applications. However, once an application survives the 30-day cut-off list, the FCC will accept no other competition for that channel.

On the other hand, Allen said, some of the 6,000 applications will be thrown out by the FCC because of poor preparation or other problems.

"It's awfully hard to use figures, but we know we are in a very advantageous position with current competitors," he said.

The FCC is not expected to handle many of the contested licenses until a computer to assist this process is installed in October. Then they project 400 to 600 licenses can be awarded per month.

Allen expects it will be after the first of 1983 before many of the applications are considered. That will not stand in the way of plans to begin programming for the ACTS network on a limited basis during 1983, he said, using some low-power stations as well as cable TV and other outlets.

(Warner writes for the Radio and Television Commission.)

People unhorsed by gospel tracts

By Sharon Neff

It was a warm night in January—summertime in South America—and the town square in Carmelo, Uruguay, was filled with people taking part in a lively beer festival. As the evening wore on, the attention of many of the 5,000 revelers was drawn from the entertainment on the bandstand to the good news of Jesus Christ. Two Baptist men, one an Uruguayan who spoke no English and the other an American who spoke no Spanish, worked together distributing gospel tracts and stickers in one corner of the busy square.

"Sometimes there was a big crowd around us wanting stickers," said Park Neff, the American. Neff, of Arcola, Miss., who had just arrived in Carmelo after 26 hours of traveling, and George, the Uruguayan who met him at the bus station, spent two hours in the square giving a bit of the gospel to those interested. "Everyone was really 'loose' and happy to take what we had," added Neff.

It was a good beginning for his 18-day stay in the countries of

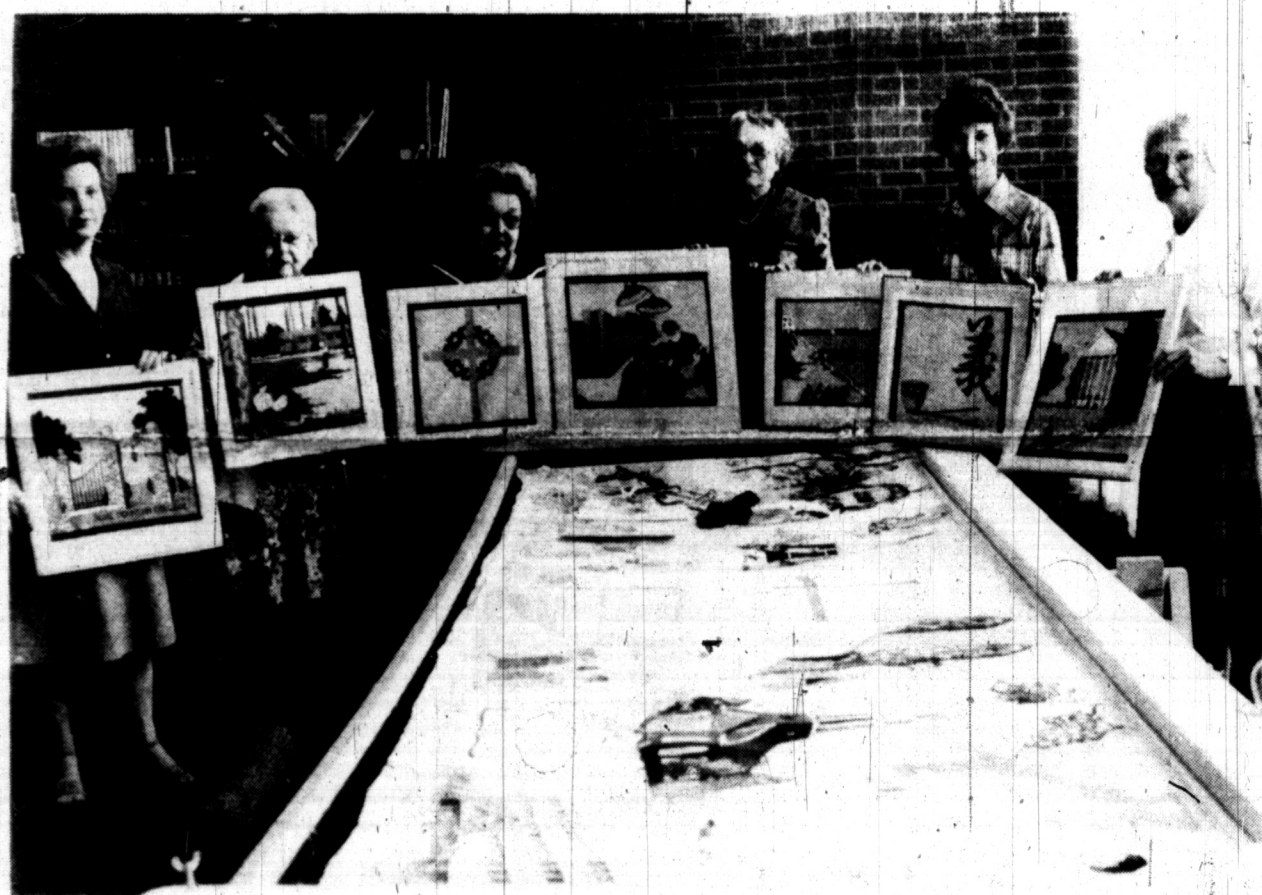
Uruguay, Paraguay, and Argentina as a volunteer participant in the Mississippi Partners with the Rio de la Plata program.

Neff, a member of First Baptist Church in Greenville, Miss., spent most of his time in South America with Ray and Mary Shelton at their home in Carmelo. The Sheltons have been missionaries in different parts of Uruguay for 28 years.

"Mr. Shelton's goal for my visit was to help reach the farmers," said Neff, who farms cotton, rice, soybeans and wheat in the Delta. "This was a group of people with whom it had been hard for him to share the gospel before."

"Meetings were set up with many of the farmers beforehand. We would go out to the farms and ranches; and, with Mr. Shelton interpreting, we talked about different agricultural practices in North and South America. We usually spent an hour or so talking about that. Then we got to talk to them about the Lord."

He continues, "In almost every case, there was a door open for Mr. (Continued on page 2)



Needlepoint progresses

Work on the historical needlepointing of Mississippi Baptist history is progressing. Over one-half of the 26 border squares have been completed and the remaining squares should be completed by April 1.

Work on the center panel has progressed a bit slower since the section is permanently set up at the Baptist Building and needlepointers have had to come to the building to work. Anyone who is interested in working on the center panel, please contact the WMU Office for further information. Shown above are the center panel on the stitching frame and border squares representative of the 26 squares which will border the

hanging. From left to right are: Mrs. Ruth Hatten, Vicksburg, member of the committee; Miss Edwina Robinson, chairman; Mrs. Betty Bergman, Paul Truitt Memorial Church, Pearl, who has so far given 130 hours of work on the center panel; Mrs. Watt Carter, Colonial Heights Church, Jackson, who has recently been enlisted to help on the center panel; Mrs. Barbara Taylor, Crystal Springs, Miss. Waudine Storey, WMU staffer. Not pictured are Mrs. Sophia Sistrunk, Jackson, and, Mrs. Frances Smira, both members of the committee; Miss Ethel McKeithen, WMU staffer; and Miss Marjean Patterson, Executive director, WMU, and Mrs. Patty Dent, state WMU president.

Revival not in the air, "It's in you and me"

By Tim Nicholas

"The Lord is fixing to accomplish something in Quitman County," says Tom Bonds, pastor of Hollywood Baptist Church, Sledge.

Bonds, pastor of one of the 11 Mississippi Baptist churches in Quitman County, bases his expectation on prayer. "Our churches will be banded together in prayer for revival to take place in our association," he says.

On February 27 and 28, the association held at First Church, Marks, a special kind of conference, different from the usual pre-revival conference where people take witness training or plan for census taking. Quitman Association has sponsored a Prayer for Spiritual Awakening Seminar.

This was the first such conference on an associational basis in Mississippi. A regional conference was held in Jackson late last year.

Purpose of the conference, according to a prepared statement by Glenn Sheppard, special assistant in spiritual awakening, on the staff of the Home Mission Board, is to create a spiritual atmosphere for God to send spiritual awakening. "Prayer is the main business of the church. Often we are far more willing to strategize than

agonize, when the real victory is won in agonizing prayer."

"The strategy is a simple means of gathering results of prayer. My greatest desire," says Sheppard, "is to see the church prayerfully agonize until the mighty God of heaven visits America with heaven-sent, Spirit-anointed, sin-killing, God-honoring Glory-Hallelujah revival."

How does one teach another to agonize? That is not the point of the conference. The conference teaches what the Bible says about prayer and conditions for revival.

(Continued on page 3)

Witch doctors find new power

KONZA, Kenya (BP)—As other members of the Baptist Church of Upete, Kenya, watched, a former witch doctor publicly burned her witchcraft objects.

Wambui Nguva's testimony was simple: she had tricked people for years. The objects had no power. She had come to believe in Jesus Christ, Son of God, who holds all power.

Southern Baptist missionary Harold Cummins read from Acts 19:19 about a similar incident in the early church when new believers burned their magic books.

Mrs. Nguva is the third witch doctor to become a Christian in recent months, says Cummins. Two former witch doctors are members of the Baptist Church of Kinzuu. One of the former sorcerers, Richard Mubee, has led more than 100 people to become Christians and helped start three new Baptist churches.

Belief in witchcraft and sorcery is still widespread in the Ukambani area, says Cummins. Most misfortunes, such as illness, miscarriage, sterility, drought and death, are attributed to witchcraft. But more than 75 Baptist churches now exist in the area, most started in the last 10 years.

Coup attempted in Surinam

PARAMARIBO, Surinam (BP)—Southern Baptist missionaries in Paramaribo, Surinam, do not feel overly alarmed or personally threatened by an attempted military coup in this South American country.

Missionary Harold Lewis said by telephone March 12—the day after the coup was initiated—that Baptist lives and property in Surinam are safe. Though the missionary residences of the Fred Day family and Minnie Gaston are located near the military barracks where much of the fighting was centered, they have felt no need to

evacuate their homes, Lewis said.

News reports from Surinam, a former Dutch colony on the northeastern coast of South America, said rebel forces claim to have taken power from the military government. The rebels' tanks were patrolling the deserted streets of the capital city, but the nation's leader, Lt. Col. Desi Bouterse, entrenched in an ancient fort, said via government television that he had not relinquished control.

Still, the rebels ordered 7 p.m. to 5 a.m. curfew, suspended school classes and banned all public meetings.

In addition to Lewis, from Indiana, and his wife, Martha, from South Carolina, Southern Baptist missionaries in Surinam include Fred and Janice Day, from Louisiana and Alabama respectively; Miss Gaston, California; James and Zelma Foster, Mississippi; Leo and Margaret Waldrop, Texas and Oregon; and Robert and Anita Hayes, journeymen from Oklahoma and Kansas. Most are in the Paramaribo area. A Mission Service Corps couple, Layn and Kim Lawrence, from Kilgore, Texas, also are in Surinam.

"Church regulation" bill does not exist

By Stan Hastey

WASHINGTON (BP)—Fueled by repeated publication in church newsletters, a new rumor is sweeping the nation that Congress is about to pass a "church regulation bill" which would impose racial and sexual quotas on churches.

Editors of state Baptist newspapers and other denominational executives have been besieged in recent weeks with inquiries from concerned pastors. But other ministers, unaware of the original source of the rumor, have published it without making inquiries about the accuracy of the information.

The rumor apparently was started by a right-wing organization, the National Christian Action Coalition, which reported in the February issue of its newsletter, Alert, that "the most dangerous piece of legislation ever, relating to church-state separation, is on its way to passage" in Congress.

Editor William Billings accused President Reagan of bowing to pressure from U.S. Sen. Edward M. Kennedy and Speaker of the House of Representatives Thomas P. O'Neill Jr., in asking Congress to pass a bill "which would give the Internal Revenue Service broad new powers to tax, review and regulate churches which maintain Christian schools."

Billings also appealed for contributions to fight the legislation.

In Southern Baptist circles, objections to the bill apparently were started by John R. Bisagno, pastor of First Baptist Church of Houston, Tex. In the Feb. 5 issue of the church's newsletter, The Orbit, Bisagno, warned that "the purpose of the bill is to cut off the tax-exemption status of churches unless they have a certain percentage of women and minorities such as blacks and hispanics in places of leadership, and may make a certain percentage of homosexuals, possibly

in ordained positions, mandatory."

All the information used in Bisagno's column came from the Billings newsletter, Baptist Press learned.

Bisagno told Baptist Press the article was based on "verbal information" given to him by a church member "who is very involved in conservative politics," who apparently got the data from the NCAC newsletter.

The Houston pastor said the article was "based on incomplete information. I based everything on the verbal information that this was a bill against churches. I was wrong because it is aimed at church schools and not at churches."

He said he continues to be concerned because "recent history reveals that this sort of thing does open the door... to churches. My fear is that the tax-exempt status we hold in common with private schools will be threatened."

The bill in question, S. 2024 in the Senate and H.R. 5313 in the House, was drafted by Reagan administration officials and sent to Congress Jan. 18, 10 days after an announcement that the IRS would no longer enforce regulations denying tax exemption to private schools which practice race discrimination in their admissions policies.

The Jan. 8 announcement, made jointly by the Departments of Treasury and Justice, provoked massive protests within the civil rights community, protests that apparently took the President and top advisers by surprise. Reagan, declaring he is "unalterably opposed to racial discrimination in any form," then asked Congress to pass a bill specifically forbidding the granting of tax exemption to such schools. This is the bill Billings dubbed the "church regulation bill."

On the legal front, the Jan. 8 announcement asked the U.S. Supreme Court to allow the government to withdraw from its cases against Bob Jones

University and Goldsboro Christian Schools, cases which the high court had agreed last October to hear and decide.

But the Justice Department later reversed itself again, asking the high court Feb. 15 to hear the case after all.

In Congress, the latest legal move by the government in the Bob Jones and Goldsboro cases brought a collective sigh of relief from harried members caught in the crossfire of demands by uniformed pastors and church lay people to kill the bill and by Reagan administration officials eager to minimize political damage to the president.

According to numerous sources on Capitol Hill, the bill never stood much of a chance of passage. With the government's re-entering the Bob Jones and Goldsboro cases, by all accounts the measure is now dead.

But the rumors concerning its potential damage have not died in the churches.

(Hastey writes for the Baptist Joint Committee on Public Affairs.)

Texas give \$37 million

DALLAS (BP)—Texas Baptists have surpassed their 1981 Cooperative Program budget of \$37.4 million by \$4.9 million.

Cooperative Program gifts, boosted by record contributions of \$4,247,113 in December, soared to \$42,372,660 for the year.

Doctrine preview studies based on view of family

Preview seminars for the Baptist Doctrine studies will take place on March 29 and March 30 in ten Mississippi locations.

Each of the ten seminars will equip persons to teach the doctrinal study from the book "The Biblical View of the Family," by William M. Pinson, Jr. Each seminar will take place from 9:30-11:30 a.m.



Lucenay



Puckett



Richardson

Harry Lucenay pastor of Temple Baptist Church, Hattiesburg, will lead studies at Grace Memorial Baptist Church, Gulfport on March 29 and at

Family Week faculty features the Dentons



Denton



Denton

The annual Family Week at Gulfshore Baptist Assembly will be June 29-July 3, 1982. The theme of the week is "Strengthening the Whole Family: Growing Couples—Growing Children." The week is designed for families who desire to grow in their relationships with each other and who desire a time to learn and have recreation away from the hectic pace of work and home.

The faculty for the week will include Wallace and Juanita Denton, West Lafayette, Indiana, where he is professor of family relations, Purdue University, and she is education coordinator, University Baptist Church; J. Clark Hensley, retiring executive director, Christian Action Commission; Mrs. Hensley (Margaret), family enrichment leader, Jackson; Harry Lucenay, pastor, Temple Baptist Church, Hattiesburg; James and Pat Travis, Jackson, where he is director of pastoral services, University Medical Center, she is minister of education, Northminster Baptist Church; and Phil Stanberry, minister of education, Broadmoor Baptist Church, Baton Rouge, La.

Nursery and preschool faculty will be Kitty Brogan, Mary Ann Jacobs, and Kathy Pace, all children specialists of Clinton, who have served in each of the family weeks at Gulfshore, and Mrs. Phil (Joyce) Stanberry of Baton Rouge.

Seminary student dies in fire trying to save son

FORT WORTH, Texas (BP)—A seminary student and his one-year-old son died in an early morning home fire in Fort Worth March 12.

Frank (Andy) Malone, 27, a first year church music student at Southwestern Baptist Theological Seminary, died in the 2 a.m. blaze when he went back into his burning rented house to try to save his youngest son, Daniel. Both were killed.

Malone, a 1976 graduate of the University of Oklahoma, had already accompanied his wife, Jessica, and sons Michael, 5, and Jeffrey, 4, out of the house. Jessica works in computer services for the seminary.

Bible drill materials available

Materials are available to help persons working with boys and girls in this year's Bible Drills.

Each year the Mississippi Baptist Church Training Department prepares a packet of materials which includes suggestions for preparing for and conducting the drill, a complete drill which may be used as the church drill, and a set of scoring sheets.

These may be secured by requesting CHILDREN'S BIBLE DRILL CHURCH PAK or YOUTH BIBLE DRILL CHURCH PAK.

If additional scoring sheets are needed, churches are encouraged to duplicate the ones included in the CHURCH PAK's.

Soonchun, Korea—A Baptist medical evangelism team recently treated 154 people in a village north of Soonchun, Korea, and led 31 to Christ.

Devotional

Jesus means purpose

By Billy Greene, pastor, Whitesand Church, Prentiss

Ye are his workmanship created in Christ Jesus for good works (Eph. 4:10). Many people's lives could be described in three words—Hurry, worry, and busy. They live as if life were one big merry-go-round. They go round and round in circles but never seem to accomplish anything.



Greene

A person who is led by Jesus recognizes God has a purpose, place, and plan for his life and seeks to find it and do it. The main purpose for the Christian's life is service.

"When Christ saves a man, he does not save him to sit down and sit, but to get up and get it," so says an aged preacher. We take Jesus literally when he said, "As ye go, tell."

Serving him becomes primary in our lives. We look about us, and see persons in physical need. We minister to those needs, saying, "Christ loves you, I love you, and I care." We find those who can't read and we teach them because we love Christ and them.

We reach out to the person on drugs or to the teenage girl who has become pregnant and say, "I love you even though I do not approve of what you are doing." We take our stand against pornography, abortion, premarital sex, alcohol, drug abuse, homosexuality because they are against the teaching of Christ. We are careful to love the sinner, but not his sin.

We do not serve him in our own strength, but God provides the energy; the know-how for what task our hand finds to do. We work for him and with him. If we fail, his work will fail.

Someone tells the story of a conversation between Jesus and Gabriel after Jesus had gone back into heaven. Gabriel said, "Lord, now that you have come back to heaven, how do you intend to carry on your work?"

Jesus thought a moment, then pointed to his followers. "Gabriel, these are all I have. If they fail, my work will fail."

Jesus is not a way of life for me. He is my life!

March 6 was baptism day at Parchman's Unit 29

By Zeb Brister, Chaplain

Mississippi State Penitentiary

Saturday, March 6, was baptism day for Unit 29, the new unit in the Mississippi State Penitentiary at Parchman. Thirty-seven were buried with Christ in baptism and raised to walk with him in a new life.

Ten of these were among 30 who had confessed their faith openly in a service on February 7. (Some of the 30 were backsliders coming for a new commitment of their lives to Christ.)

All those baptized had been counseled personally concerning their salvation and their approaching baptism. Several had made professions of faith in a county jail as a result of some effective jail ministries in Mississippi,

before coming to Parchman.

The baptism of the 37 brings the total baptized from the new Unit 29 to 68, beginning with six baptized on December 22, 1981.

Most of these will be out in the "free world" again within a few years (months, or even weeks, for some). Many will be entering the fellowship of Baptist churches in Mississippi. About seven out of ten are black, so both National and Southern Baptist churches will need to prepare to receive these young brothers in Christ (most of them young also in years) to continue their nurture in Christian discipleship and, above all else, give them Christ's love from the hearts of Christian brothers and sisters.

Unhorsed by gospel

(Continued from page 1)

Shelton to return to the farms where there had been no opportunity before. One man even invited him back to have a Bible study.

Other opportunities for personal evangelism came throughout the visit. Neff and a young man in Shelton's church gave out tracts and Jesus stickers to people at a carnival in town. He went witnessing around Carmelo with a woman who lived in a retirement home—"She walked my legs off"—and did street witnessing with Shelton.

The stickers, which said "Smile, Jesus Loves You," proved to be an effective witnessing tool.

"One afternoon Mr. Shelton and I were giving out tracts and stickers to the children in Carmelo. There was a crowd of children, and they kept saying 'Please don't go.' We finally promised them we would come back with more stickers the next day," said Neff.

Even though he spoke no Spanish and most Uruguayans spoke no English, language was not a great problem.

"I had Spanish tracts and I just trusted that the Lord would work that out," he said. "Mrs. Shelton interpreted most of the time; and when I went out with a church member, they would tell the people what I was doing."

While in Carmelo, a town of 19,000 people, Neff attended the church where Shelton is pastor and gave his testimony in a Sunday night service. He also went around with the missionary to other churches in the area and saw the work involved in spreading the gospel of Christ in a foreign country.

One day as he was riding through the countryside with Shelton, the missionary told him to throw out tracts to the people along the road. When asked if they wouldn't be insulted, Shelton explained that almost all Uruguayans can read but that there is a scarcity of reading material. Consequently, they read everything they can get their hands on.

"I don't know how many tracts I threw out the window. People would get down off their horses to get them," Neff said.

After two weeks with the Sheltons, he traveled to Buenos Aires, Argentina, for two days and then on to Asuncion, Paraguay. In both cities, he stayed with missionaries and saw what Southern Baptists are doing.

"The Sunday morning I was in Buenos Aires, I went to the most exciting church," said Neff. "The pastor preached for about an hour, which is a little less than was expected, then there were praise reports. People from across the congregation stood up and told of victories and answered prayer during the past week. As other prayer requests were given, they were written down to be copied and distributed to the congregation during the week. I was really blessed by it."

"I got to attend a rally in Asuncion of Baptist young people from Paraguay, Brazil, and other countries," said Neff. "There were about 500 high school kids there, and they were excited about the Lord. There is a lot going on in Paraguay, and you can really see the Lord blessing the work of the missionaries there."

All in all, Neff feels his trip to the Rio de la Plata was very successful.

"I wasn't just a tourist or visitor, I actually participated in the mission work. It's great to know that I could make a contribution, however small, to the Shelton's mission outreach. It was really a wonderful experience."

(Sharon Neff, the writer, is the wife of Park Neff.)

WMU Convention

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TUESDAY AFTERNOON

1:15 Prelude
1:30 Hymns of Praise
Prayer
Meditation

I'LL TAKE THY LIGHT

Mrs. Barfield, Mr. Allen, and Mrs. Henderson
Mrs. Thomas Ross
Mrs. McGlamery

PRAYING FOR MISSIONS
Hymn
NEW STARTS IN WMU
THE LIGHT IN LIBERIA
Hymn
Special Music
WOMEN IN MISSIONS
Prayer

Catherine Walker
Ethel McKeithen
Fran Pickett, the David Mayhalls

TUESDAY EVENING

6:45 Prelude
7:00 Hymns of Praise
Prayer
Meditation

TO SEE HIS LOVE SO FREE

Mrs. Barfield, Mr. Allen, and Mrs. Henderson
Diane Smith
Mrs. McGlamery

HIS LOVE EXPRESSED IN INDONESIA
Hymn
MISSIONS IN AMERICA

Filip Suminto
Beverly Hammack and Nancy Hall
Mrs. Barfield
Mrs. H. L. Murphy

Concert
Prayer

WEDNESDAY MORNING

9:15 Prelude
9:30 Hymns of Praise
Prayer
Meditation

ALL SHALL STAND AT JESUS' PIERCED FEET

Mrs. Barfield, Mr. Allen, and Mrs. Henderson
Waudine Storey
Mrs. McGlamery

BOLD MISSION THRUST UPDATE
Hymn
WORKING SOUTH OF THE BORDER

Mrs. Gregory
Mrs. Edd Trott,
The Stanley Stamps

Hymn
Special Music
MY LIFE IN INDONESIA

Mrs. Barfield
Walker

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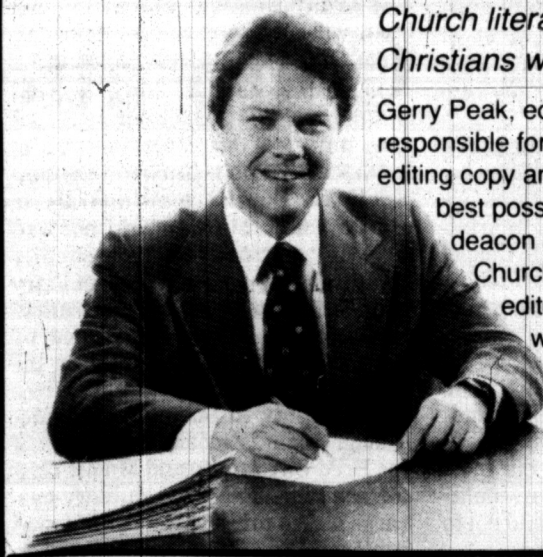
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YOUR SUNDAY SCHOOL BOARD SERVING YOUR CHURCH
Grady C. Corbett, President

1982 Gulfshore summer schedule

This is the summer schedule for Gulfshore Baptist Assembly. Information on program speakers and schedules of the various conferences may be secured from the different program directors at the Mississippi Baptist Convention Board, Box 530, Jackson, Miss., 39205. And watch the Baptist Record for stories on the conferences. For reservation information, write Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. No reservations will be taken by phone.

Revival is not in the air

(Continued from page 1)

"Part of our problem," says Darrell King, who led the Quitman conference, "is we have looked on to our Christian experience and prayer. We only pray when we're in trouble—or when we're fussing and fighting."

"You cannot have revival in your heart and sit in the pew. If you're truly born again, you're a witness, good or bad," King adds. "If we're good witnesses, we will have revival. It's not in the air, it's in you and me."

King is a Mission Service Corps volunteer, who lives near St. Louis. He is a former pastor, and has worked with the Billy Graham Crusade and with World Literature Crusade.

The conference grew out of a discipleship program which has involved several associational church staffers this past year. Danny Crow, pastor of West Marks Baptist Church went to Birmingham to learn how to teach the program. Tom Bonds was one of the participants in Quitman County.

When Bonds attended the regional spiritual awakening conference in Jackson last year, "I received a confidence that I'm serving the Lord," he says. "I wanted to shout in a Baptist meeting. When I left the conference Friday night, it was like the Lord was sitting in the truck with me."

Bonds, associational evangelism chairman, told Sheppard at the regional meeting that his association needed a speaker for its pre-revival conference. Sheppard told him about King.

King told the conference about an 84-year old woman he met four years ago in Lebanon, Ore. She lived in a shack in the mountains. Church people checked up on her and helped provide her needs. King was taken to meet her. "Show him your prayer book," one told the woman. She brought out the white pages of the Salem area telephone book. Extensive markings covered page after page of the book, says King. Many had been won to Christ. "Her ministry is prayer intercession," he says.

"My firm conviction is that we will not win this community to Christ," King told participants in Quitman County, "with unspoken prayers and dry eyes."

Those interested in a Prayer for Spiritual Awakening Seminar may contact the Mississippi Baptist Evangelism Department, Guy Henderson, director, Box 530, Jackson, Miss 39205.

Lang lectures set at MBS

The annual Lang Lectures will be hosted by the Mississippi Baptist Seminary on March 30, 31 and April 1. Presenting the lectures will be John Westbrook and Ms. Bobbie Murphy.

Westbrook, pastor of the Antioch Missionary Baptist Church in Houston, Tex., will speak on "Preaching in the 80's." Ms. Murphy, a national staff consultant with the Department of Black Church Relations for the Home Mission Board, Southern Baptist Convention, will speak on "The Need for Religious Education From a Black Perspective."

In order to share their message with a greater number of persons, the speakers will present their lectures in different cities. On Tuesday, March 30th, the lectures will be presented in Jackson at the main campus of the seminary, at 3160 Lynch Street. On Wednesday the program will be presented at the Warren County Seminary Extension, located in Vicksburg. And on Thursday, April 1, the lectures will be given at the Southcentral Seminary Extension, located in Prentiss.

The lectures will begin each evening at 6 p.m. The public is invited to attend.

For further information, call the main campus at 944-1741.

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Date	Conference	Program Director
May 17-21	I—Senior Adult Retreat (A program of Bible study, preaching, fellowship and conferences to meet the spiritual and developmental needs of senior adults)	Kermit King
21-23	Single Adult Retreat ("Celebrate—Yesterday—Today and Tomorrow" For young and median singles—never married and formerly married)	Paul Jones
24-28	II—Senior Adult Retreat (See program description for May 17-21)	Kermit King
May 28-June 1	I—Youth Conference (Worship, Bible study and recreation will allow youth to examine the Christian's responsibility for discipleship.)	Robin D. Nichols
June 1-5	II—Youth Conference (Same as I-Youth Conference)	Robin D. Nichols
7-11	III—Youth Conference (Same as I-Youth Conference)	Robin D. Nichols
11-15	IV—Youth Conference (Same as I-Youth Conference)	Robin D. Nichols
15-19	V—Youth Conference (Same as I-Youth Conference)	Robin D. Nichols
19-23	VI—Youth Conference (Same as I-Youth Conference)	Robin D. Nichols
24-28	VII—Youth Conference (Same as I-Youth Conference)	Robin D. Nichols
June 29-July 3	Family Enrichment Conference ("Help for the Whole Family"—A "Family Week" for all members—all ages and groups. Conferences; worship; family day)	Paul Jones
JULY 5-7	Pastor/Church Staff Conference (To provide fellowship, inspiration, training and skill development for all church staff and their families)	Leon Emery
5-7	Church Recreation Conference (A Bible centered program to equip pastors, staff members and volunteers with skills in administering a church recreation program in any church)	Robin D. Nichols
8-12	Young Musicians Conference (For children who have finished grades four, five and six by June 1, '82)	Dan Hall
12-16	Youth Choral and Instrumental Conference (Opportunities for youth in handbell ringing, band instruments, choral singing, and spiritual growth)	Dan Hall
16-20	Youth Music Conference (Opportunities for youth in mass choral singing, music training classes, handbell ringing, and spiritual growth)	Dan Hall
21-24	Music Leadership Conference (For all persons with music leadership responsibility and their spouses)	Dan Hall
26-28	I Sunday School Leadership Conference (All leadership conferences will provide training and motivation for officers and teachers. Bible study and ways to enlarge the Sunday School will be presented)	Bryant Cummings
29-31	II-Sunday School Leadership Conference (Same as I-Sunday School Conference)	Bryant Cummings
AUGUST 2-4	III-Sunday School Leadership Conference (Same as I-Sunday School Conference)	Bryant Cummings
5-7	IV-Sunday School Leadership Conference (Same as I-Sunday School Conference)	Bryant Cummings
7-11	Youth Disciple Conference (To provide personal preparation and spiritual development for youth who desire discipleship instruction.)	Robin D. Nichols
11-14	Church Training/Leadership Conference (Program to (1) equip church training leaders to lead effectively (2) equip associational officers to perform their responsibilities)	Norman Rodgers
11-14	Special Education Conference (A conference for mentally retarded persons, their parents and leaders)	Evelyn George
16-18	I-Senior Adult Conclave (See program description for May 17-21)	Kermit King
19-21	II-Senior Adult Conclave (See program description for May 17-21)	Kermit King

Overseas Baptist churches report 127,337 baptisms in 1981

By Bill Webb

RICHMOND, Va. (BP)—Overseas churches related to Southern Baptist mission work baptized 127,337 believers in 1981, surpassing 1980's record 110,032 baptisms by 15.7 percent.

Churches in African nations continued rapid growth during 1981. Nigerian Baptists reported more than 12,000 baptisms. Baptists of Uganda baptized 5,600 new converts and actually doubled their membership. Baptisms in Tanzania grew from 2,700 in 1980 to 4,500 in 1981.

Overseas church membership increased from just under 1.3 million in 1980 to almost 1.5 million by the end of 1981.

Brazilian Baptists, celebrating a century of Baptist work in their country, led all Baptist groups overseas with 40,909 baptisms.

Baptists of the Philippines baptized 11,012—one for every 3.5 members. South Korean Baptists baptized 8,828.

Overseas Baptist churches reported total contributions exceeding \$52 million, about half the amount Southern Baptists gave through the Foreign Mission Board, Bryan pointed out.

Evangelistic vitality resulted in the establishment of more than 2,600 new churches, missions and preaching points overseas.

The number of national Baptist pastors increased to 9,571 (up from 8,209

the year before). Some 5,643 national Baptists were enrolled in seminaries and theological institutes in preparation for leadership roles. Another 6,898 took courses of theological education by extension.

Radio broadcasts in 39 countries reached an estimated 63 million listeners while television broadcasts in 17 countries reached an estimated 50 million viewers.

Ninety-eight Southern Baptist missionaries worked beside 673 national colleagues to publish, print, distribute and utilize the Christian message in a multitude of modern languages, including 2.4 million books, 4 million periodicals and 14.5 million tracts.

Medical missionaries and national medical personnel treated about 150,000 inpatients and 1.4 million outpatients in the name of Christ during the year.

(Webb writes for the FMB.)

Mother/Daughter Weekend "filled"

Mother/Daughter Weekend at Camp Garaywa for April 16-17 is already filled to capacity, according to an announcement by Waudine Storey, consultant, Mississippi Woman's Missionary Union. No more applicants can be accepted.

Yazoo choral workshop to feature Warren Angell

The music ministry of First Baptist Church, Yazoo City, will bring Warren M. Angell, composer, arranger, writer, and clinician to this area for a weekend choral workshop March 26-28.

Angell served as Dean of the College of Fine Arts, Oklahoma Baptist University, 1936-1973. While at OBU he began building the tradition of the Bison Glee Club, men's singing group. During doctoral studies at Columbia University, he sang first tenor with Fred Waring's "Pennsylvanians," and later was a member of the Robert Shaw Choral.

The Fine Arts College at Oklahoma Baptist University was named in his honor. Angell is the author of six books and the composer of more than 150 published compositions in the choral field.

On Friday night, March 26, Angell will lead a rehearsal at 7 p.m. This will be followed by refreshments and informal fellowship.

Saturday evening, March 27, the group will eat a covered-dish supper at 6 p.m. and rehearse with Angell at 7.

On Sunday, March 28, Angell will direct the Sanctuary Choir during the 11 a.m. worship hour. There will be a Sunday afternoon rehearsal with him at 5:30 p.m. On Sunday night at 7 there will be a concert featuring the First Baptist Church Sanctuary Choir.

The music ministry at First Baptist Church is under direction of Mrs. James A. Henley, Jr., coordinator.

Music directors and choir members from other churches in the area are invited to any of the sessions. There is no charge.

Mississippi Baptist Activities

Mar. 21-28	Youth Week (CT Emphasis)
Mar. 22	Vacation Bible School Clinic; FBC, Gulfport; 9:30 a.m.-3 p.m. (SS)
	BYW Banquet; FBC, Columbus; 5:30-7:00 p.m. (WMU)
	WMU Convention; FBC, Columbus; 7 p.m., 22nd-Noon, 24th (WMU)
Mar. 23	Vacation Bible School Clinic; FBC, Laurel; 9:30 a.m.-3 p.m. (SS)
Mar. 24	Vacation Bible School Clinic; FBC, Brookhaven; 9:30 a.m.-3 p.m. (SS)
Mar. 25	Vacation Bible School Clinic; Crossgates BC, Brandon; 9:30 a.m.-3 p.m. (SS)
Mar. 25-26	Fellowship of Professional Preschool & Children's Workers; Baptist Building, Jackson; 6 p.m., 25th-Noon, 26th (CT & WMU)
Mar. 26-27	Christian Action Commission Seminar; FBC, Senatobia; p.m., 26th-p.m., 27th (CAC)
Mar. 27	Associational Youth Night; In each association (CT Emphasis)
	Crusade Royan Ambassador Congress; Central Hills, Kosciusko; 9 a.m.-4 p.m. (BRO)

Revival Dates

Crestview Church, Petal: March 14-21; Sunday at 11 a.m. and 7 p.m.; during week at 10 a.m. and 7:30 p.m.; Mike Franzone, full-time evangelist of Bolivar, Mo., preaching; C. R. Parkin, pastor; W. C. Rainey, minister of music at Crestview, in charge of music. (Franzone grew up in Miami, Fla. He recently received a B.A. degree from Southwest Baptist University at Bolivar, Mo., having transferred there from William Carey College. He is scheduled to preach in South Korea in May.)

Cleary Church, Florence: March 26-28; youth revival; John Bramlett, professional athlete, speaker; services at 7 p.m. on Friday and Saturday; 10:45 a.m. Sunday; fellowship to be held Sat. night after the services with Bramlett showing films of his football career; area youth, adults and church youth groups invited, including area coaches and athletes. (Bramlett played two years professional baseball and seven years professional football. He was All-Pro for two years and runner-up to Joe Namath for Rookie-of-the-Year.)

First Church, Long Beach: March 21-26; Ray Howe, pastor of Ridge Avenue Baptist Church, West Monroe, La., evangelist; Hubert Greer, Brookhaven, music evangelist.

Bellehaven Church, Ocean Springs: March 28-April 2; Danny Lafferty, Ocean Springs, full-time evangelist, preaching; Roy J. Wood, pastor; Sunday at 11 a.m. and Sunday evening through Friday evening at 7.

West Shady Grove, Eupora (Webster): March 19-21; Landrum Salley, director of library services, Louisiana College, Pineville, La., evangelist; Greg Klimetz, music and youth director, First Church, Eupora, music director; Gerald Castillo, pastor.

East Philadelphia: March 22-28; no Saturday services; 11:30 and 7 Mon.-Fri.; 11 and 7 on Sunday; Billy J. Pierce, associate pastor, First Church, Bossier City, La., preacher; Charles Malone, music-youth director, East Philadelphia, leading the music; Mrs. Willis McKee, organist; Mrs. Jerry Hardy, pianist; Mrs. Ronnie Hamilton, flutist; Truman D. Scarborough, pastor.

Fran Pickett's mother dies

Mrs. F. N. Pickett, Sr., 81, of Utica, died Tuesday, March 9, in Hinds General Hospital, Jackson. She was the mother of Fran Pickett, financial secretary, Mississippi WMU, and Camp Garaywa manager.

The funeral service was held Thursday, March 11, at Bear Creek Methodist Protestant Church, Utica, with burial in Bear Creek Cemetery.

Survivors include her husband, Fred N. Pickett, Sr., five daughters, 19 grandchildren, and six great-grandchildren. Mrs. Pickett and her husband observed their 61st wedding anniversary on March 6. She was a member of the Chapel Hill Baptist Church.

Daniel singles will sponsor spring retreat

Singles Again of Daniel Memorial Baptist Church, Jackson, are sponsoring a retreat at Roosevelt State Park, Morton, April 2-3. All singles are invited (never married, divorced, widows, widowers).

The seminar will feature Byron R. Malone, pastor at Daniel; Donette Lee, operations manager, South Central Bell; and Ann Cook, director, Governor's Office of Federal State Programs in the Department of Administration.

Malone will speak from Philipians on "The Joy-Stealers." Lee and Cook will be co-leaders of the Saturday seminar on "The Person That I Am—Integrated."

The seminar will begin on Friday, April 2, at 7 p.m. at the group camp area and continue all day Saturday. Four meals and lodging will be provided for \$20.

Additional information may be obtained from Carolyn Blaylock, director, Daniel's Singles Again Department, at 530 Sykes Road, Jackson, Miss. 39212 (phone 372-2460) or from Daniel Memorial Baptist Church, 3784 Terry Road, Jackson, Miss. 39212 (phone 372-5141).

Thursday, March 18, 1982

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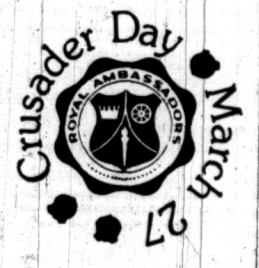
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Editorials . . .

The Southern Baptist system works

While the Home Mission Week of Prayer is over (it was last week), and Home Mission Day in Sunday School has passed (it was Sunday), it is doubtful that all churches have reached their goals for the Annie Armstrong Easter Offering for Home Missions.

So let's take another shot at a reminder that this is an offering vital to the well-being of home missions efforts. When we search for a definition of home missions, we have only to look around us; for home missionaries are employed jointly by the Home Mission Board and by the state conventions where they serve. Therefore they are to be found in Mississippi as well as in New York, California, Florida, and Nevada.

They are to be found on the brightly lighted streets of Las Vegas as well as in the dingy tenement houses of New York City. And one particular home missions couple is to be found at Lake Tahoe serving both in California and Nevada. They are Sam and Joan Worley. They work with those who come to play on the ski slopes in the beautiful Sierra Nevada Mountains around Lake Tahoe in California and with those who work in the gambling casinos that are to be found around the lake in Nevada.

I got acquainted with Sam and Joan when I was editor of the *California Southern Baptist*, and the friendship has continued through the years. When they were at Mississippi College more than a year ago for a Home Mission Board program, I had opportunity to renew the fellowship, picked them up at the airport, had them over at my house for supper, worked out a speaking arrangement for nearby Ridgefield Church, and took them on a tour of the battlefield at Vicksburg. As would have to be the case to work on a field such as theirs, they are a charming couple.

When it was determined that the Southern Baptist Press Association was to meet at Lake Tahoe, I was delighted. It is a gorgeous area, and it was a natural condition for asking the Worleys to serve on the program. When we moved the meeting to Las Vegas, I asked them to make the transition to that city and go ahead with their program plans. They did, and it was a marvelous presentation.

The main reason for all of this is to point out the main emphasis that these home missionaries who work in such a beautiful yet worldly setting brought home to us. In their first presentation they pointed out that they had found

that the best way to minister in such an off-beat area is to start a church. That I found highly interesting. I had envisioned a lot of buttonholing and smooth-talking witnessing to those fast-living people, and a lot of that may be necessary. But they want a church, Sam says. They want to be a part of a church family. They want the strength and the fellowship that are to be found. And through their church they are able to become witnesses themselves to others in their industry. Sam's remarks were an extremely interesting commentary on the power and willingness of the Lord to provide what is needed. And the presentation illustrated the place that the local church plays in the Lord's scheme of things as he directs us to witness to a world that is around us and stretched out before us.

In the second presentation Sam used the occasion to declare that the Southern Baptist system works. He and Joan were converted after they were married; and the First Baptist Church at Dumas, Texas, high in the Panhandle, served as their avenue of contact with the Holy Spirit, of inspiration, and of refuge from the world. The Southern Baptist system of witnessing through the church and using the church as a

springboard for continued witnessing, strength, and fellowship works, Sam said. Then the couple enrolled in Howard Payne University, a Texas Baptist institution. The Southern Baptist system of Christian education for those who are early in their pilgrimage through life also works, he continued. After college graduation the two enrolled at Golden Gate Seminary. And again they found a working system as they were able to find the help they needed as they prepared for the ministry that they were aware by now was to be theirs. Then the system worked to bring them to missionary appointment and established the basis for their support as they minister in that area as home missionaries.

The last statement is the point of this writing. These are two people with attractive personalities, mature, grounded in the faith, and equipped to handle the witnessing responsibilities that are theirs at Lake Tahoe. The Annie Armstrong Offering is helping to support the ministry of Sam and Joan Worley as they work in that exciting yet extremely difficult place. In the case of Sam and Joan it is certainly well placed. It is in the case of all of our home missionaries.

Let's support them through the Annie Armstrong Offering.—DTM

Native wine advertising passes

The native wine advertising bill has passed both the House and the Senate and, except for a minor amendment, awaits the governor's signature.

We call on the governor to veto it.

The bill to legalize the advertising of native wine came up in the Senate on last Thursday and was defeated by a vote of 17 yeas and 25 nays. By a parliamentary maneuver it was held over until Friday for reconsideration; and on Friday it won by a vote of 23 to 21. Five who hadn't voted on Thursday voted for the advertising bill on Friday, and one switched his vote from against to for. Those against the bill lost their four votes when three who voted against it on Thursday did not vote on Friday, and the one switched from against to for.

So the vote was turned around by those who hadn't voted or didn't vote. No one who had voted for the bill on Thursday failed to vote on Friday. They picked up five who hadn't voted. Three who voted against it on Thursday failed to vote on Friday.

Held over
The issue was held over until Saturday by another motion to reconsider, and on Saturday it won again by a vote of 17 to 13. Again, those who didn't vote held the key. There were 12 who voted against the bill on Friday who didn't vote on Saturday. Many of them were not there because it was an unexpected session, but only five of those who had voted for the bill on Friday failed to vote on Saturday. There were those in the chamber who had voted against the bill on Thursday and Friday who didn't vote on Saturday. Two who voted against the bill on Thursday didn't vote either Friday or Saturday.

For accuracy, it must be noted that the Saturday vote was on a motion by J. K. Gresham of Greenville to table a motion for reconsideration made on Friday by Rick Lambert of Hattiesburg. Tabling Lambert's motion would mean victory for the bill, so yeas votes on Saturday were for the bill and nays votes opposed the bill.

The legalizing of native wine advertising is another step in a creeping arrangement to get the state wide open to liquor and its advertising. In 1976 then Sen. Bill Burgin of Columbus and Sen. Ellis Bodron of Vicksburg introduced a bill that was passed and allows wine making in Mississippi from Mississippi-grown grapes. Burgin subsequently had to resign his Senate seat, but the movement has continued. Bodron is chairman of the Senate Finance Committee that called the bill up before the Senate this year.

Following the defeat of the bill on Thursday, Bodron said he was not going to move for reconsideration. "I know where I am," he said. "If prohibition had not been repealed, this Senate still would have had it."

Another committee member, Gresham, moved for reconsideration.

Revenue bill?

With the defeat of the bill on Thursday, Lambert, who had been a leader in the fight to beat it, pointed out that according to its language, the native wine advertising bill should be a revenue bill. That would give it one more week before its deadline and require a two-thirds vote for passage. He feared that there would be a motion for reconsideration. On Friday, as the motion for reconsideration was being discussed, Lambert repeated his point of order. He noted that Lt. Gov. Brad Dyer, who presides over Senate sessions, on an earlier occasion had ruled that a bill with identical language was a revenue bill. Dyer acknowledged that he had made such a ruling but declared his previous ruling was in error and that the wine advertising bill was not a revenue measure.

The beat goes on.
Several senators fought valiantly against the bill. Bill Alexander of Cleveland campaigned against it Thursday and Friday. Alexander noted that two employees of the Senate and one person from Mississippi State University had been talking to senators in support of wine advertising. There is a winery at Mississippi State University. Alexander also declared that to pass the bill would aid and abet those who are opposing the state in its appeal of the ruling on liquor advertising. He added, "If you want to take home the burden of all liquor advertising being opened up in this state, vote for this bill." He concluded, "This bill can wait until after the state's appeal is settled."

Lambert said that Friday was the worst day he had ever experienced in the Senate and that he was embarrassed. He declared that he didn't like lobbying by Mississippi State, and if the state's appeal on advertising is lost the blame will rest with those who voted for the bill.

Wayne Burkes of Bolton pointed out that a great many Mississippians don't want liquor advertising in the state but that the bill would open the door for all such advertising. On Saturday he noted that each senator will have to live with his decision.

Hang and die
On Saturday also Mitch Childre of Pearl pled for the bill to be allowed to "Hang on the calendar and die." He

and Bill May of Fulton both pointed out that the bill would open the door to total liquor advertising.

In defending the bill, Gresham said that out-of-state wineries could advertise in Mississippi by putting ads in out-of-state publications coming into the state. Of course, Mississippi wineries could do the same thing. Howard Dyer of Greenville said he wanted the advertising income, but the bill is supposed to cover only Mississippi wineries. There are only four, and they are small. Dyer annually introduces a bill to legalize alcohol advertising.

Gresham said the present situation penalizes local wineries; but it must be remembered that they have been in existence only four or five years, and they were aware of the prohibition when they began.

Ironically, Gresham's motion to reconsider after the bill's defeat on Thursday, almost didn't keep it alive on Friday. That was the first action on the bill on Friday, and the motion to reconsider passed by only two votes, 22 to 20. The situation went down hill after that.

The opponents tried all of the parliamentary procedures, such as calling for adjournment before the bill could be voted on. By this time, however, the proponents had the situation well in hand, and all such efforts failed.

Three senators did not vote at all on the bill, though all three were present at one time or another during the voting over the course of the three days.

The point is that it was absenteeism or failure to vote that caused the bill to pass. Over the three-day period there were 27 senators who voted against the bill. That is more than half of the 52-member senate.

The Senate added a slight amendment to the House-passed bill providing that there would be no prices advertised. The bill passed the House by 85 to 27, so that amendment is not likely to make much difference. If the House accepts it, it goes to the governor for his attention.

Call for veto
We call on the governor to veto the bill. We don't see that he has much choice, if he approaches the matter with reason; but he may view it differently. The advertising of liquor and

wine is illegal in Mississippi by law, and there seems to be no reason for making an exception in the case of the Mississippi wine makers. By the weight of law, we don't feel he has a choice. To sign the bill would seriously damage the existing law.

In addition, the state of which he is governor is involved in a court suit because Federal District Judge Dan Russell has ruled that Mississippi cannot constitutionally refuse to allow the advertising of liquor and wine. The state has appealed the ruling. So for the governor to sign the bill would be taking a contrary position to the one he has taken as head of the state in its appeal of the ruling. Incidentally, Federal District Judge William Keady has ruled that Mississippi is within its constitutional bounds to outlaw advertising for liquor and wine because of Mississippi's being a dry state. So in spite of the statements by the advertising proponents that the issue is settled on the side of the advertisers, it is far from so. There is no question, however, but that the action of the Legislature in voting to allow wine advertising will seriously damage the state's case in the appeal.

Book Reviews

HELP! I'VE JUST GIVEN BIRTH TO A TEEN-AGER by Pat Baker, (Baker Book House, \$4.95, paper, 127 pp.) The author, youth curriculum writer and mother of teen-agers examines areas involved in living with teen-agers: communication, independence, rules and choices, self-image. She shares her own experiences and offers guidance to others. She says, "I believe in teen-agers. I admire their determination and their frankness. I love how they disguise their tenderness, how they are natural at finding simple solutions to big problems, how they tolerate adults." One of the best features in this commonsense book is the insertion of little "Time Out" squibs in each chapter—simple, workable activities that can be done in every family to promote better communication.—AWM

The integrity of men is to be measured by their conduct, not by their professions.—Junius

Letters to the Editor

Letters to the editor must be limited to 300 words, and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

Book store closing time

Editor:
Tom Gambrell's response in the February 4 issue of the *Baptist Record* to an inquiry regarding Baptist Book Store hours is basically correct. However, I wanted to clarify two points. Sunday School Board policy does not dictate the opening/closing hours of Baptist Book Stores. Those hours are established in keeping with the general practice in the local community. I would assume that the 9:30-5 opening and closing schedule is in keeping with the retail practice in downtown Jackson. All Baptist Book Stores do not close at 5.

We do appreciate the opportunity of serving Baptists in Mississippi. We want to be sensitive to the various needs of Mississippi Baptists. Thanks to all of you for your support.

Bill Graham, Director
Book Store Division
Sunday School Board
Nashville, Tenn.

What appeared was my second-hand interpretation of what Tom Gambrell told me. I could have misunderstood on policy matter. I do recall, however, that the 5 p.m. closing time was a mat-

ter of security in a downtown situation.—Editor

The donkey issue

Editor:
I read with some interest your article on the Bible Book Series Sunday School lesson for Feb. 7, in which the writer said, "It is quite likely that Jesus had made arrangements with the owner of the donkey to have her hitched where the disciples could find her."

"You faithless and perverse generation how long will I suffer you." Gentlemen, I suggest to you if you don't have any more faith in the Lord Jesus than to think he must skulk around, making secret, behind-the-back horse trades in order to pretend to perform a miracle then you should immediately resign as the producer of the Baptist Record and join Donahue's T.V. program. It would seem that you share his views more closely than those of us who believe that in the beginning Jesus spoke that donkey into existence and could have done so again if necessary. My Bible tells me (and incidentally I believe every word is true) that not one sparrow falls to the ground that Jesus does not take note of it, and I certainly believe he could know where a donkey was tied without making some under-the-table deal with a horse trader in order to disillusion his disciples and us.

Gentlemen, several years ago almost this exact same statement ap-

peared in your Sunday School lesson; shortly afterward our church stopped using the Southern Baptist literature for a more basically sound Bible believing literature. After you came out with the Bible Book series we came back home where we belong and where we want to stay; but gentlemen, we cannot and we will not teach ourselves and our children programs or literature that casts doubt on the power, integrity, and most of all the basic honesty of Jesus.

James B. Shirley
Myrtle

The point is well taken, but it does not necessarily follow that because a viewpoint has been presented in a Sunday School lesson commentary it is the viewpoint of the staff of the Baptist Record. It is of interest, however, that Dr. Spell, who wrote the comments, is not the only theologian who feels that the matter could have happened as he outlined in his comments. I am sure that most if not all of them would agree that Jesus could have known about the donkey without having made prior arrangements. The scripture does not give any indication either way.—Editor

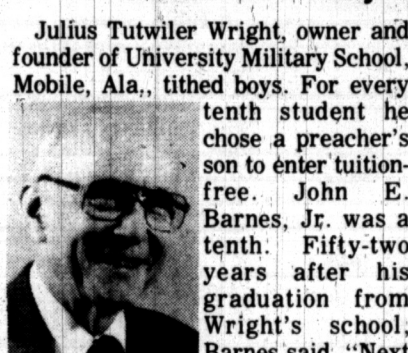
In our letters to the editor of last week we had a letter signed by Dan D. Bryson, pastor, First Baptist Church, Clinton, MS. Our profound apologies to Bill Baker, pastor, First Baptist Church, Clinton, MS. Bryson is pastor of First Baptist Church, Clinton, MO.



Faces And Places

By Anne Washburn McWilliams

Barnes majored in tithing



Barnes

Julius Tutwiler Wright, owner and founder of University Military School, Mobile, Ala., tithed boys. For every tenth student he chose a preacher's son to enter tuition-free. John E. Barnes, Jr. was a tenth. Fifty-two years after his graduation from Wright's school, Barnes said, "Next to my father (a pastor in Mississippi—Ocean Springs—

and Alabama for 50 years) the person who most influenced my life was Julius Tutwiler Wright."

"Tithing has been one of two main emphases in my ministry," Dr. Barnes told me in January when he came to Clinton to lead the Bible Study at Morrison Heights Church. "Personal soul winning is the other." He had just retired from a 38-year pastorate at Main Street Baptist Church, Hattiesburg (a record or near-record of pastoral longevity in this state, I should think).

"To grow up a generation of tithers was what I set out to do at Main Street. After 35 years I felt that I had made that contribution," he said. "The church oversubscribed its budget every year, one time in an hour and 15 minutes." Annually he took five Sundays to promote the budget and preach on tithing. "Not on stewardship," he pointed out, "but on tithing. There's a difference."

He arrived in Hattiesburg in 1944, when it was teeming with soldiers, and the Main Street sanctuary had just burned. This church used the Forward Program of Church Finance in '46 or '47, probably the first in the SBC. Barnes got the idea from Herschel Hobbs who got it from a layman in Alexandria, La. Later it became a conventionwide program.

From 1944 to late 1981, nine thousand joined Main Street Church. In one family, John Barnes baptized four generations, and in at least five families he baptized three generations. Additional conversions resulted from his 36 years of sermons on radio and 13 years on TV. There's no way to know the number, but he heard reports of many. His church began two missions in Hattiesburg and one in Panama that became churches.

"He is outstanding in his ability to communicate with people," said Augustine McPhail, a Main Street member. "He loved all his people, and was leader, counselor, and friend to them as well as pastor."

When I came to Mississippi in 1953 he

was president of the Mississippi Baptist Convention. Other state and SBC posts he has regularly held.

For his last sermon as Main Street pastor, he repeated his first one there on Luke 2:44—"Suppositions," about when Jesus got left at the Temple as a boy, and Mary and Joseph each "supposed" him to be with the other. His sermons reflect the insights he has gained from extensive travels, including eight trips to the Holy Land. (England is his favorite country to visit. He majored in college in English and history.)

"Like Jeremiah, I was called before I was born." His parents, John and Hattie Pollard Barnes, dedicated him to the Lord before his birth in Pratt City, Ala. His father baptized him at Central Baptist Church, Mobile, when he was nine. Dauphin Way Church ordained him in 1932. Other pastorates before Hattiesburg included First, Atmore, Ala., and First, West Point, Miss. A brother and sister of his live at Columbus, Miss. His sister taught at the W.

At Howard (now Samford) he met Marion Stallworth. They got married in her hometown, Beatrice, Ala., Aug. 25, 1936, the year before he was graduated from Southern Seminary. They have two daughters, Elizabeth and Francis Marilyn, a son, and eight grandchildren. John E. Barnes III is pastor of Antioch Baptist Church, Jeff Davis County.

The day I interviewed Dr. Barnes, he came driving up in a black Cadillac. Wearing a neat navy suit with navy and red-striped tie, he was still lithe, and younger looking than 70. His white hair, bald crown, very blue eyes, and ready smile continue to remind me of Lowrey Compere, but now I can easily tell them apart. "Main Street gave me this car for my 35th anniversary," he said. As his pastor emeritus they gave him, and his wife, the pastorial at 1001 Estelle St. The deacons presented to him a new set of golf clubs, which he had not tried, for he was too busy. Then he was interim pastor at Oyster Bay, Ala., and for the next two years he's booked solid with revivals, Bible studies, and conferences.

"When you are called to be in the Lord's business—preaching is the heart of it—you don't ever retire," he declared. "A minister never retires from the ministry unless he is sick. I retired from the administration of the church and from the pastorate, but not from the ministry."

His favorite vacation and fishing spot is his cottage on the Bon Secour River in south Alabama. "Bon Secour means safe harbor."

Church Rec Conference to feature Ray Conner

The Church Recreation Leadership Conference this summer at Gulfshore Baptist Assembly, Pass Christian, is set for July 5-7. It meets simultaneously with the Pastor/Church Staff Conference at Gulfshore.

The recreation conference is "a Bible centered program to equip pastors, staff members, and volunteers with skills in administering small and large church recreation programs," said Robin Nichols, church recreation consultant for the Mississippi Baptist Convention Board.

Leaders for the conference include Ray Conner, supervisor of the Church

Recreation Department of the Baptist Sunday School Board, Nashville.

Other program personalities for combined sessions with the Pastor/Church Staff Conference include Frank Stagg, retired professor at Southern Seminary, Reginald McDonough of the Sunday School Board, and Clifton Perkins of the Mississippi Baptist Convention Board.

For reservations, write Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. For program information, write Robin Nichols, Box 530, Jackson, Miss., 39205.

Chickasaw Association plans spring tent revival

Chickasaw Baptist Association is in the process of planning a tent revival for April 25-May 7.

The Van Vleet community in the northern part of Chickasaw County will host the first week of the revival, April 25-30, and the Sleepy Hollow community located in the southern part of the county will host the second week, May 2-7.

State evangelism director, Guy Henderson, and state music director,

Dan Hall, are working with the association in leading the event.

An associational WIN School, to train in witnessing skills, was held at First Baptist Church, Houston, February 15-16 for pastors of the association. It was led by Ferrell Cork of First Baptist Church, Aberdeen.

Hollis Bryant, MBCB consultant, is foster missionary for Chickasaw Association, and Bruce Cappleman, pastor of First Baptist Church, Houka, is moderator.

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One response to the passing years
is summarized in a word



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The Book Series



The King on trial

By Howard E. Spell, Clinton
Matthew 26:57-27:31

I. The appearance before Caiaphas (26:57-68; 27:1-2)

Officials of the Sanhedrin had apparently instructed those who were to seize Jesus to bring him to the official residence of the high priest where they had gathered. From John we learn that Jesus appeared first before Annas, the high priest and father-in-law of Caiaphas (John 18:12-14). Since Annas was not serving in an official capacity, no specific charges were brought, and no verdict reached. It may be that members of the Sanhedrin wanted his advice in helping them formulate charges which would be lodged against this Jesus of Nazareth.

In Jesus' appearance before Caiaphas, members of the Sanhedrin kept trying to get evidence against him. Matthew's statement "that they might put him to death" (26:59 NASV) had best be taken in the sense that they might recommend the death penalty to the Roman authorities since the Jews apparently had not been allowed to inflict the death penalty. There seems to have been one exception to this and that was in the case of a Gentile who disobeyed the tablet of warning in the Court of the Gentiles in the temple and went on into the temple proper.

The testimonies of even the false witnesses brought forth by the Sanhedrin did not agree, but later two did quote words of Jesus which were interpreted as blasphemous and they agreed Jesus was worthy of death.

It seems generally agreed that there was a rule against the Sanhedrin's taking action in a case at night. Thus, early on Friday morning, they assembled, affirmed their decision made during the night, and agreed on charges they would bring against Jesus when they took him to the governor asking for the death penalty. His claiming to be the Son of God would have had no standing in a Roman court.

II. Peter's denial (26:69-75)

When the armed emissaries from the Sanhedrin had laid hold on Jesus, Simon Peter and the other apostles had fled; but apparently Peter did not go very far away since three of the gospel writers affirm he followed Jesus at a distance. It was during the hearing before Caiaphas that two servant girls in the courtyard of the high priest (where a crowd had gathered) accused Peter of having been with Jesus, but he denied it even with an oath.

A short time later others standing around said, "Surely you too are one of them; for the way you talk gives you away" (26:73 NASV). In other words they were saying he talked just like a Galilean. People from Galilee were apparently not noted for their linguistic ability. But again Peter denied, with cursing and swearing, that he even knew Jesus. It was then that Peter heard a rooster crowing and remembered, with bitterness, Jesus had predicted this would happen. Three of the gospel writers record the fact of Peter's having wept bitterly.

III. The reaction of Judas (27:3-10)

Comparatively little is known about the background of Judas and this has paved the way for much speculation about his motives. There is little evidence to suggest the theory of some that Judas had no intention of harming Jesus but that he was merely trying to get him to declare himself and set up his kingdom. Matthew tells us Judas felt remorse (not a genuine repentance) when he realized what he had done and that he went out and hanged himself having returned the thirty pieces of silver which had been paid him to the chief priests and elders.

IV. The trial before Pilate (27:11-31)

There is a very real sense in which both Jesus and Pilate were on trial in this experience. One was condemned to death, the other to a life of upsetting memories.

Since they knew the Roman governor, Pilate, would not care if Jesus had claimed to be the Son of God, the chief priests and the elders told Pilate Jesus claimed to be the king of the Jews. From Luke we learn the charges of perverting the nation and of refusing to pay tribute to Caesar were added (Luke 23:6-12). It is also from Luke that we learn of the appearance of Jesus before Herod (Luke 23:6-12). Matthew deals only with the charge of his being King of the Jews and when Pilate asked him if he were, Jesus replied: "It is as you say" (27:11 NASV).

Pilate was amazed that Jesus made no reply to the accusations of the chief priests and to the elders, but he did sense it was because of envy they had delivered him up. This fact is not a surprise because their envy of Jesus was deep seated.

Those who are at all familiar with the events of the trial will remember: the letter from Pilate's wife urging him to have nothing to do with this just man, Pilate's giving the Jews a choice about which prisoner he would release

unto them, and of his symbolic washing of his hands in public to show his innocence.

Volumes have been written about who was responsible for the crucifixion of Jesus. Was it the Jews or the Romans? The Scriptures are plain about the ones who brought the charges and urged the death penalty. This does not mean that Pilate (the Roman governor) was guiltless because he knew he was delivering up an innocent man to be crucified. In his report to Rome he could claim Jesus was a trouble maker and a creator of tension, but in his heart he knew Jesus was innocent and that it was because of envy the chief priests and elders had wanted him out of the way. Our main concern should not be in fixing blame, but in asking ourselves, "Was I there when they crucified my Lord?"

More room for Siberian Seven

WASHINGTON (EP)—The United States State Department is making plans to provide a second room for the "Siberian Seven," the Pentecostals who have been living in a small room in the U.S. Embassy basement in Moscow for the past three years.

Seven members of the Vashchenko and Chmykhalov families entered the Embassy in 1978 when they sought to speak with U.S. officials about their struggle to emigrate from the Soviet Union.

The Siberian Seven have been confined to this 15-foot by 20-foot room, doing all of their cooking and sleeping there. The room is not large enough for all to sleep in at night; one of the seven has been sleeping in the hall.

Crystal Springs concert to present Mercy River Boys

First Baptist Church, Crystal Springs, will have as guests on Saturday, March 27, at 7 p.m. at a giant youth rally, the Mercy River Boys.

From their roots in the East Piney Woods of Texas, these seven musicians are branching out to bring old and new gospel sounds in their concerts.

Names in the News

Elias Pantoja, home missionary with Spanish-speaking in the Shelby Baptist Association, Tennessee, spoke to the Girls in Action of Northwest Baptist Association who met at Colonial Hills Baptist Church, Southaven, on Feb. 20. Around 175 girls and leaders were present. GA leaders from six churches taught home missions books, South Bronx Diary—Keep Out, and Band-aid Annie.

Evangelist Al Fike and his wife Vicki are now based in Memphis, Tenn. Native of Leakesville, he is a graduate of William Carey College and New Orleans Seminary. His ministry (preaching and singing) has included being a BSU summer missionary to Zambia, and serving as camp pastor for Glorieta's "Centrifuge" youth program. At age 26 he has been in full-time evangelism for eight years. He is available for revivals, Bible conferences, and musical programs. His wife sings also. His home address is 4323 Mt. Hood No. 7, Memphis, TN 38118 (phone 901-363-9234). He is a member of Graceland Baptist Church, Memphis.



BRYNN KNIGHT, daughter of Mr. and Mrs. Jimmy Knight, West Laurel Baptist Church, born Feb. 23, 1981, from the second Sunday of her life, has not missed a Sunday in Sunday School. Her mother, Mrs. Sharon Knight, received her 14th year perfect attendance pin in January, 1982. Roy L. Hamilton is pastor at West Laurel.

Two administrative changes at New Orleans Seminary were announced at a joint meeting of the Seminary Board executive committee and the Board's Long Range Planning Committee.

The changes include the naming of Paul W. Stevens to direct the doctor of ministry, field education, and continuing education programs at the seminary. Thomas A. Kinchen was named director of student affairs and church-minister relations.

David Meece will be presented in concert Friday, March 19, at Thomas Hall Auditorium at William Carey College. The concert will start at 7 p.m. Tickets are \$5 in advance and \$6 on the day of the concert. They are available at Christian book stores in Hattiesburg, Laurel, and Meridian.

Stone Mountain, Ga. (BP)—James A. Lester, public relations secretary for the Georgia Baptist Convention, and former editor of the Tennessee Baptist newspaper, the Baptist and Reflector, died March 2 at his home in Stone Mountain, Ga., of a heart attack. He was 53.

DALLAS (BP)—Harry H. Kennedy, Jr., senior vice president and director of operations at the Southern Baptist Annuity Board, has resigned effective Feb. 28, to enter private business as a computer consultant.

Paul B. Oglesbee, Jr. was licensed to the gospel ministry by Hickory Baptist Church on May 6, 1981. He is a student at New Orleans Seminary working toward a master of divinity degree. Oglesbee is available for pulpit supply and can be reached at P. O. Box 242, Hickory, Ms. 39332 or by telephone: 646-5665, 504-282-9216.



Oglesbee

Staff Changes

Allan Moseley has assumed the pastorate of the Big Level Baptist Church, Stone County, Wiggins. Moseley, student at New Orleans Seminary, is a native of Montgomery, Ala. He has served Popp's Ferry Baptist Church in Biloxi as music and youth minister and First Baptist Church, Aliceville, Ala., as assistant minister. He, his wife Sharon and son Jonathan moved to Big Level on Feb. 27.

Morgan City Church has called E. Leslie Hicks as pastor. Hicks goes from Tinsley Baptist Church, Yazoo County. He is a graduate of Baptist Bible Institute, Graceville, Fla., and has attended University of Alabama (Birmingham campus) and Massey Business College. He continued his theological education in off-campus studies at Trinity Theological Seminary of Indiana and through the Southern Baptist Seminary Extension and Faith Baptist Bible College.

He has served as a pastor under appointment with the Home Mission Board in Newcomerstown, Ohio. He is a native of Birmingham, Ala., and is married to the former Martha Lee Thomas. The couple have two children: David, who is married, and Janie. The Hickses were welcomed to Morgan City with a pounding on Jan. 24.

Jerry W. Smith of Lula has accepted a call to East McComb Baptist Church as minister of education and youth.

William Hodge has resigned as pastor of Hopewell (Yalobusha.)

Paul Jordan has resigned as pastor at Gallman Church and moved to Walnut Grove, Miss.

S. M. (Rocky) Henriques, Jr., pastor of First Baptist Church, Tutwiler since January, 1979, has accepted the call to be pastor of Friendship Baptist Church, McComb. He and his wife, Mary Ann, have two children, Jennifer and Jonathan. A graduate of Mississippi College, Henriques earned his master of divinity degree from New Orleans Seminary. In the Tallahatchie Baptist Association, he served as vice-moderator and as president of the pastors' conference.

Gene Hubbard has been called as minister of music at Cato Baptist Church (Rankin County). Hubbard has been serving at D'Lo Church, Simpson County, for five years. He is employed with the Traveler's Insurance Agency in Jackson. He and his family live in Magee.

Alvie Isaac, Sr. has accepted the pastorate of Oakman Central Baptist Church, Oakman, Ala. He went from Rocky Springs Baptist Church (Monroe) where he was pastor for four years.

Life and Work Lesson



The gift of prophecy

By James L. Travis
Pastoral Services
University Medical Center, Jackson
I Corinthians 14:1-19

Paul is unable to turn away from the difficulty in the Corinthian church that grew out of the gift of speaking in tongues. Apparently this was considered of such importance that he comes back to it again in this chapter with even more pointed reference to the superiority of some other gifts over the gift of tongues. In this passage he is encouraging the Corinthian Christians to desire that spiritual gift which will aim specifically toward the edification of the church, namely, the gift of prophecy.

The value of prophecy (14:1-5): We must understand that prophecy in the sense used by Paul in this passage has little or nothing to do with a sort of "foretelling" of the future. There is no "crystal ball" approach to predicting that which is yet unknown to the unenlightened. Rather, prophecy in this sense, as throughout the biblical revelation, has more to do with a "forth-telling" than prediction.

It is a way of insightfully determining the more significant issues as one is open to the wisdom of God, and then daring to bring that to the attention of those who need to be concerned. Far from being a popular enterprise, the gift of prophecy puts one on the cutting edge of society. That can be a most uncomfortable position when the prophetic revelation cuts across the grain of cultural practices. Speaking in tongues, on the other hand, may be something that would seem out of the ordinary or even a little weird. However, since it is such a privatized type of experience, there is not much chance that it will unsettle the structures of society and put one in opposition to the established powers.

But this is where the value of prophecy really stands out. Where those who speak in a tongue speak only to God without others being able to understand (unless, of course, there is some interpretation, which seems to be not the ordinary way that it happens), prophecy addresses individuals both individually and collectively and can result in the "upbuilding and encouragement and consolation" of those to whom the prophecy is addressed. This has been the overriding concern of Paul in writing to the Corinthian Christians, namely, that mutual

concerns be paramount, that efforts be aimed at building up and edifying the body of believers rather than splitting them apart in some sort of individual emphasis.

Clarity of communication (14:6-12): This passage speaks to the need for clear communication in all levels of life. To be sure it was initially addressed to the question of speaking in tongues, but the meaning that is involved here goes far beyond that. How important it is for persons to be as clear as possible in the manner in which they communicate with others.

This is a word for ministers or any other "proclaiming" person who would dare to speak to individuals regarding their own lives and their relationship to God. It is imperative that such individuals be as clear as they possibly can be in preaching the gospel or in communicating any expression of the good news to those in need.

Paul's analogy of the battle bugle takes us back to an era before electronic communication existed. In order for any army to marshal its forces in the same general direction, communication had to take the form of some noise loud and distinct enough to carry over the entire region involved. The bugle came to be used, because its sound had a piercing quality readily identifiable by those who would be listening. But can you imagine the disastrous effects if the bugler played so indistinctly that a call to retreat was heard as a call to charge? Chaos and massacre would be the result.

This is indeed a gory analogy, but I think it is important to heed the urgency in it. I shudder to think of the people who turn away from the good news which I and others try to proclaim, because our message is so garbled that they are confused or enraged at what is communicated. What may be even more disastrous, however, is when people are attracted to what they have heard to be the gospel, and it turns out not to be the message of Christ. Disillusionment sets in and a disheartened turning away results, simply because those who had attempted to communicate had given the wrong impression as to what discipleship really meant.

Balance of mind and spirit (14:13-19): For the anti-intellectuals in the church who insist that spirituality is all that is needed in proclaiming the gospel, this passage should be read

and reread. While Paul does not discount the power of the spiritual and the involvement of one's emotions in the expression of the faith, he does insist that this be balanced by an involvement of the mind. In fact, he could get no clearer than in this statement, "For if I pray in a tongue, my spirit prays, but my mind is unfruitful."

His answer to this is to seek a balance between the spiritual and the intellectual as a way of making his message intelligible even to an "outsider." Remember now that this emphasis on a balanced involvement of mind and spirit comes from the man who thanked God that he spoke "in tongues more than" all the others. In spite of that, however, Paul valued much more highly being able to utilize his mind in instructing others in the truth.

The discipline that is required in taking his statement seriously falls not only upon those who proclaim the gospel but on those who hear. Congregations seem often to want only those emotional clichés which can stimulate their spiritual feelings without any requirement of hard, careful thinking about what is being said. But, according to Paul, the building of the church will require a balance of the spiritual and the intellectual on the part of all persons involved.

Americans United loses appeal

WASHINGTON (BP)—A divided Supreme Court ruled that Americans United for Separation of Church and State did not have legal standing to sue the federal government for donating land and buildings to an Assembly of God college in Pennsylvania.

In a 5-4 opinion, the high court held that the Silver Spring, Md.-based group failed to prove, either as taxpayers or as citizens, that it was injured by the transfer of a 77-acre plot of ground valued at \$1.3 million to Valley Forge Christian College.

Americans United argued that the gift of the land and buildings violated the no establishment of religion clause of the First Amendment and said it represented the right of all 90,000 of its members not to be taxed for the support of a religious organization.

Uniform Lesson

Power over matter and mind

By Louie Farmer, Jr., Hattiesburg
Mark 4:35-5:20

I. A storm at sea (Mark 4:35-41)

As Jesus was teaching by the Lake of Galilee people pressed around him so that he stepped into a boat and talked in parables to the crowd on the shore.

At the end of the day Jesus felt the need of quiet and rest. Forgive me if this seems flippant, but I think he spoke to his disciples something like this, "Fellows, it's been a long day. Let's knock off. If we go back to Peter's house the people will not let us rest. Let's just get lost. What about going across the lake for the night?" They readily agreed and without taking time for more preparation were soon in the boat with him leaving the crowd on the shore.

Jesus was soon asleep near the stern of the boat. Suddenly a violent wind came down from the mountains. Such sudden storms are common on the Lake of Galilee which lies about 700 feet below sea level and is surrounded by mountains. Gorges in the mountains act like giant wind tunnels sending the cold mountain air down on the warm lake and churning up the water.

When the wind began the disciples did not want to arouse Jesus, but they became frightened. Christians often fail to ask Jesus for help and as a result become anxious and disturbed. The King James Version of verse 37 says that the wind and the waves were so fierce the boat was full of water. A better translation is, "The boat was already filling" (RSV). The disciples knew the danger and asked if he didn't even care that they drowned.

Jesus spoke, the wind ceased, and the waves became calm. When we turn to Jesus in our despair things become calm and right. He asked the disciples why they were afraid. It is not clear what they thought he would do when they woke him. They had seen Jesus work many miracles but they were not completely sure what he could do about the storm. They still questioned who he was that he could do all this.

II. An eerie experience (Mark 5:1-7)

When he arrived on the other side of the lake after a day of teaching, Jesus was physically fatigued and emotionally drained. He had sought to get a bit of rest on the boat, but the storm had caused the disciples to disturb him. As he approached the eastern shore of the lake he hoped to find a quiet place where he could spend the night.

We are not sure where the boat landed on the other side of the lake.

Various writers have found places that, for them at least, fit the requirements of the story. The various Greek manuscripts give three different names. It is not said that they went to any special town, only that they went to the territory of these towns. It was probably the territory between and around all three towns and all three can easily be correct.

Not only was Jesus tired, but he had landed at a strange place after dark and near a cemetery. The landing was an eerie experience, but it got even worse!

As the boat neared the shore a man saw it in the fading light of the evening. (Matthew mentions two men. Mark and Luke just mention one man, so we will follow our lesson material from Mark.) This was no ordinary man for he was in the possession of many demons and lived among the burial caves outside the town. He had broken chains and irons with which people had tried to confine him. He was too strong for men to tame him and Matthew tells us he was so fierce and dangerous that no one would travel along the road near the caves for fear of him. Luke tells us that for a long time he had worn no clothes, but had lived among the caves, screaming and hurting himself.

Most commentators simply say the man was insane. According to the current Jewish belief, he was possessed by demons. We know very little about demon-possession, but for our present use it seems simpler just to attribute the man's trouble to demon-possession than to explain it as insanity. The symptoms would be the same, and, in this case, the cure was the same.

This man who came to meet Jesus was very strong; likely he was big; he was naked and filthy, with unruly hair; and undoubtedly he presented a wild appearance. What would you have done if you had landed in a strange place, after dark, and someone like this had appeared from the darkness and run up to you? I would have made a dash back to the boat! Jesus stood his ground. If you still have the idea of Jesus being the meek and mild sort of fellow that artists portray, forget it. With him, everyone is worthy of his love and compassion.

This man came up and fell on his knees before Jesus. The Greek word used here is commonly used to denote homage offered to a superior human being rather than worship as in King James Version.

III. A costly cure (Mark 5:8-16)

Jesus kept saying, "Evil spirit, come out of this man!" The demons spoke to Jesus, showing that they knew who he was and hoping that he had not come to drive them out of the country. Jesus asked the man his name. It must have been the demon who answered, for the name he gave was Legion. A Roman legion was 6,000 men, so this name was probably used symbolically to mean a very great number, for the demon said, "There are so many of us."

To avoid being sent out of the country, the demon asked to be sent into a herd of pigs grazing nearby. Notice that Jesus did not send the demons into the pigs; he simply did not prevent it. Here is the part of our story that is difficult to interpret.

One commentator has written, "Perhaps this part of the story is pure legend." If I agree that it is only legend because I cannot understand how it happened, then I do not know how much of the story to believe and am in danger of rejecting the entire story. J. W. Shepherd wrote, "How the demons could enter into the swine need not occupy our speculative attention while we understand so little about the subject of demon-possession as a whole. Here is a picture of vivid, terrible realism, which no human brain could have conceived apart from the actual occurrence." Whatever happened or however it happened, the pigs ran over a cliff and drowned in the lake. It was a costly cure with so great a destruction of property.

Those who were caring for the pigs ran back into town and told what they had seen. People, maybe owners of the pigs and others, came out to see. When they arrived they found the man, who had been under the control of demons, sitting calmly dressed, and in his right mind. This should have made them very happy, but it did not. They were afraid.

IV. A missionary commissioned (Mark 5:17-20)

Since they were confused and afraid, the Gadarenes asked Jesus and his disciples to leave their country. As Jesus was getting into the boat to return across the Lake of Galilee, the man so recently released from the power of the demons wanted to go with him. In something similar to the Great Commission delivered to one man, Jesus sent him back to his own people to tell what he had experienced. This was the first time Jesus told anyone to go to Gentiles with the gospel.